

The Hundredth Anniversary
OF
Bethany
Congregational Church
Montpelier, Vermont
1908.



BETHANY CONGREGATIONAL CHURCH.

THE HUNDREDTH ANNIVERSARY

OF THE

FOUNDING

OF

Bethany Congregational Church

MONTPELIER, VERMONT,

July 19 and 20, 1908.

PUBLISHED BY THE CHURCH
AUGUST, 1908.

Vt. Coll.
BX
7255
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H86
1908

"They shall abundantly utter the memory
of Thy great goodness, and shall sing
of thy righteousness."



BETHANY CHURCH, INTERIOR.

FOREWORD.

The Church issues this little book that there may be a permanent record of the Centennial exercises, also, in the hope that it may keep fresh in the memory the pleasure of the inspiring days of our celebration. No printed page could indicate the spirit of it all, or record the things which gave the peculiar flavor to the joy of the occasion. The deep feeling stirring us as the memories of the past were related; the associations that crowded upon us as the incidents and names of former years were mentioned; the fellowship of the living who gathered; the eloquence of the speakers, these things can be kept only in the memory of those present. Herein are published the program, the sermon, the historical papers and a few pictures, which, we believe, will be of increasing interest and value. Unfortunately pictures of three former pastors could not be obtained.

The celebration was long planned for and eagerly anticipated. The program was carried out exactly as arranged. The success was due to the faithful work of the many who served on the committees. Every address was worthy of the occasion and it is regretted that all cannot be printed. In it all there was a splendid spirit of praise to God, appreciation of the Church and thankfulness for the work of the fathers.

The celebration actually began on April 12th, when, at a Union service, the hundredth anniversary of the organization of the First Congregational Society was commemorated. Ad-

addresses were given upon the theme, "The Church and the Community." The topics and speakers were:

"The Organization of the Society," Mr. H. J. M. Jones.

"The Responsibility of the Community for the Church,"
Rev. A. J. Hough.

"The Responsibility of the Church for the Community,"
Mr. J. B. Estee.

"The Church and the Present Problems of Vermont,"
Hon. M. S. Stone.

On Thursday evening, July 16th, a Reminiscent Service was held, where many delightful memories were uttered. On the Thursday evening following, letters from the absent ones were read to the delight of all who heard them. Many were the pleasant greetings which came from old friends.

The whole occasion was a dignified and joyful expression of a people who love Bethany Church and were devoutly thankful for a Century of Worship and Service. The closing service was full of a hope for the future, inspired by the glory and achievement of the past.

BETHANY PARSONAGE,
July 28, 1908.

ANNIVERSARY SERMON.

REV. GEORGE B. SPALDING, D. D., L. L. D.

Acts the Third Chapter, in the thirteenth verse: "The God of our Fathers."

This is a frequent phrase in the Bible. The New Testament echoes it back to the old. Moses, leading the Hosts of Israel out of the Red Sea shouted with them the exultant song—"This is my God and I will praise Him, my fathers' God, and I will exalt Him." And Peter nearly seventeen centuries later stood up before the degenerate children of Israel and said, "This Jesus whom ye slew, the God of our Fathers did exalt to be a Prince and a Saviour."

The persistence of this phrase is a characteristic of the Bible. It enters as a distinct and most powerful element into so many of its appeals, divine and human, into many promises, rebukes, warnings, encouragements, tenderest consolations, most thrilling memories and inspiring hopes—"The God of our Fathers, my Father's God."

No other words in all the texts of Holy Writ seem so fitting to voice the feelings which this Centennial occasion awakens: "Our Fathers' God." Surely none so stir me. None other challenges all that is holiest in my own soul—"My Father's God." Let me for a moment speak of myself, and by my own swelling heart interpret yours.

It is more than half a century ago that I went forth to begin in college and seminary, and in the work of life since, the

long separation from the home of the father. I walk past it to-day. Somehow, though it stands secure, it seems strangely changed. The stately trees that once overarched it are gone. Within, the dear faces have passed away, and the olden voices of parental love and of childhood's laughter have ceased. Faces and voices come back only in my dreams. But even in the home the tenderest memories and the deepest impressions are of its religious life, the lofty faith and righteous living of father, and the prayers of the mother breathed above the cradle and ceasing, if ever, only with her last breath. It is God in the home, the God of our Fathers there that was its strongest and sweetest and most lasting presence. There father and mother lived and died, and left behind trails of glory that each year since have grown more radiant for us, their children.

But it was the Church of God that was the fountain head of these households of faith and prayer. It was the fire upon the altar here never once going out that for a hundred years has fed the family altars, and kindled in hearts their most sacred flames.

It is the religious instinct that first of all stirs in the nature, and, if we will, enthrones itself there, until it sways all our being. Men are talking of the decadence of religion. They might as well talk about the decadence of the body's thirst and hunger. "Man," as Sabatier affirms, "is incurably religious." Religion has inspired his noblest poetry, his most eloquent speech. It has put upon canvas the grandest pictures, and hewn from marble its most enduring forms. It has reared structures of most exquisite grace, and filled them with music of sweetest and loftiest strains. Never will religion cease while humanity lasts. Always the genius of men of any age or people, will be kindled to its most splendid conceptions and energized to its vastest and most fruitful efforts in every sphere of activity as it catches its inspiration from religious faith and love. If religion anywhere dies, it will be only in hearts that have been traitorous to themselves, and forgetful of the God of the Fathers.

Notice secondly, how this religious principle strengthens and perpetuates itself because of its ancestral nature. It is not God alone, the object of the individual's worship. It is the God of our Fathers and so our God. Religion lifts itself in crowning verdure and bursts into flower and fruitage under the open sky of God, but it roots itself in a human soil, where home affections brood and the strong warm faith of the fathers grew and the church of all the past worked out, in manifold toil and joy, its own salvation. Religion is not only a thing of the sky. It is a thing of the earth. It is not a thing all wings, but it has feet. It walks the street, it sits in the family, it lives and worships in the church, which, with all its angels of heaven to inspire us, is filled with a great cloud of witnesses, fathers and mothers, and dear unforgotten ones, known and forever loved who once paced with reverential steps the aisles of the church, and bowed their heads in prayer, and lifted their voices in hymns that will never cease. Our religion, however divine, is ancestral, however personal, is of our fathers. It gathers impetus and finds its direction and reaches its consummation in that each may say: It was my father's God, my father's home, my father's faith, my father's church, and now my father's heaven, and, please God, to be ours.

Notice again, how closely this ancestral religion brings us, the living, into sympathy with the fathers' toils and sacrifices.

Ten years before this place was incorporated as a village, the men who had hewn out of a primeval forest their rude log cabins, and their wives and daughters who with tireless industry had made them living households, under that potent spell of their fathers' God, gathered themselves into a church. The history of their faith, and struggles and stern sacrifices in laying the foundations of the church, in erecting its first structures and perpetuating against a thousand obstacles its continuous ministry and service is a history of a heroism in supreme denial and effort and of unconquerable faith in God that no eloquence in its recital can possibly exaggerate.

Much of that first half century exists in my memory as a tradition told by father and mother and others who had been chief burden bearers in it. Much of it too lives in scenes and persons as vivid and ineffaceable as those seen by me yesterday. And this last I can say of those events and persons which figure so conspicuously in the first chapters of the second volume of the History of the Church. I know enough to affirm that there are parts in both which might well be written in letters of gold, and which with each reading should beget wonder and admiration and gratitude from the present and every succeeding generation.

The material part is so interwoven with the spiritual, and so interprets it that it demands a special consideration. The two church buildings, each erected at very nearly the same time in each half century, are as monuments which mark the deepest experiences of the life of the church itself.

It was under the masterly leadership of the first Pastor, Chester Wright, that the church with seventeen members was organized. For twelve years it met for its services in the first State House. It was in its Legislative hall that my grandfather sat in 1814 as a representative of the town of Sharon. It was there that my father in 1816 with Samuel Prentiss, his life long friend, afterwards the distinguished United States Senator, united with the church. It was there that the strong, wise, prophetic pastor, "Father" Wright or "Priest" Wright during those twelve waiting years with greatest patience but with ever insistent spirit worked out to execution his plans for the erection of a church edifice. That structure known everywhere as the "Old Brick Church" was erected in 1820.

The last stone has been swept from its site. But it lives in memory as a splendid type of the old colonial period, four square, with its lofty spire; inside, commodious, with its four aisles and triple banks of pews, its double tiers of galleries, its rich mahogany pulpit in front, and above, its spacious choir loft, where, with organ and stringed instruments and singing

men and women the high praises of our fathers' God were sung. It was all simple, but to our young vision most imposing, most impressive. That far away ceiling with its central, raised rim of stucco was as the very gate of heaven to our childish imagination. That ample and even grand structure was a monument of the fathers' hardest sacrifices and severest struggles. It represented family planning and continuous denial and all absorbing faith and ever renewed consecration. It cost about ten thousand dollars. And when we take into view the scanty population and its little resources, and the fact that it had already given a like sum toward the erection of the State House, it was like the widow's gift, munificent in heaven's arithmetic. In struggles and denials and grinding solitudes and triumphant devotions each coin had been minted as in an annealing fire.

These men gave and prayed and out of despairs gathered new effort and sacrifice to give again and again a noble offering to the God of their fathers. And out of the same ancestral religion, they bequeathed it all as a richest legacy to their children after them. These children entered into all this ample inheritance of the fathers' faith, and consecrated toil, and manifold denial, and incomputable wealth of prayer and holy living, the full registry of which heaven's Book of Life has summed up. So ends the first volume's record of the fathers' sacrifice and service, and for a time the children's enjoyment and prosperous increase of their inheritance.

The new and most momentous part in the second volume of the church's life was, as was that of the first, its building era. I am now to speak of this period which falls within my own personal memory and fondest association.

I was a boy of twelve years when a recent graduate of Andover Theological Seminary with his young bride came to the pastorate of this church. My father's house was their first home. To my youthful eyes and to be in my last memory a more perfect pair in physical beauty and nobleness have never appeared. And the mind, the character, the spirit of these were

in harmony with the splendid enshrining. I knew the one in all his after life. His imperial mind so richly cultured and stored with knowledge of books and men, his imagination so full and subtle in its power of adorning and illuminating whatever he thought or reasoned, his wonderful diction so clear, so forceful and so chaste and delicate and always fitting, his geniality and human sympathy vibrant in his tones, gleaming in his eyes, radiating from his form and feature and manner, and his superb faith in God, the God of his father, and in the immortality of truth, and his superlative sense of heaven and its overpowering, ever-present reality. In the judgment of very many men representing the learned professions, and also public affairs, it would be hard to name another man, who, for a quarter of a century, wielded such a power as did Dr. William H. Lord in both Church and State. He was a pulpit orator, dignified, serious, earnest, carrying conviction by no vehemence of voice or gesture, but by the exceeding weight of his own conviction. His argument was irresistible because it was welded logic and feeling. His themes were always great themes, such as engaged the Prophets and inspired the Apostles, and found their every interpretation, not in any philosophy of the schools, but only in the life and death of Jesus Christ, the Son of God, and the Saviour of the world. Dr. Lord, not only by his rare eloquence but by his lofty range of Bible truths such as find men and hold them, lifted the pulpit into a new and mighty power in the estimation of judges, legislators, lawyers and men in every business of life. As a distinguished scholar in another state wrote to me last week, "Dr. Lord's eloquence in the vindication of Biblical truth was unmatched by any eloquence of the Bar or Senate." He exalted the church of the Living God as "the pillar and ground of the truth" in every sphere of human thought and action. He compelled all men to acknowledge the dominion of the Christian ministry as commanding the resources of eloquence beyond that of any other profession.

Such was the man who in the most formative period of life began to weave the spell of his great personality over me. He watched me and loved me at the first and to his last, and I answered back his own great love, and I shall love him forever more. No man ever held my whole being in such a thrall of admiration. No man ever so stamped himself upon me and so molded me as Dr. Lord. And as for her, "elect lady" indeed, I knew her not only in those early years of her indescribably sweet graciousness when the sun of her earthly happiness was so full and cloudless, but I knew her even more intimately in her last years when her manifold troubles were crowned with a serenity of spirit and certainty of hope which it seemed to me only angels possess. God rest their twin souls in the repose and felicity of his eternal love!

It was at an early date in his ministry that Dr. Lord began to dream of a new temple commensurate with his own lofty ideals and consummate taste, as a fit place for the habitation and worship of God in Jesus Christ. He had a supreme love for sacred things. He could not bear anything that made them common and earthly. The last shock to his spiritual sensibilities was when the Legislature of the State met within the church walls to contend in most unseemly controversy, in mingled levity and fierceness over the location of the State's capitol. No one watched that conflict with greater solicitude or mingled in it with more potent influence than the pastor of this church. But the battle of words and the bitterness of spirit which raged within the walls of the Lord's house divested the holy place of all its sacredness to the pastor's heart. I know, for I was a reporter in the Senate which met in the Court House, I know of all the basest parts of this lowest earthly life which mixed in that great, passionate contest among the representatives of contending towns for the prize of the new State House. The victory, however complete and however just for this beloved town, left in the feelings of Dr. Lord defiling marks upon the church, upon its buildings, upon its walls and every furniture

once dedicated for the worship of Almighty God, and hallowed by the most sacred associations and memories of generations from its very beginning. The dream of earlier years now began to take on fiber and reality. He now began to plan for a temple which in symmetries and proportions, in solidity of material and beauty of form and richness of adornment would express in fuller measure the unreachable ideals of Christian faith and worship, and the increased resources of the people's ability and consecration to approach them.

The pastor's task was to suffuse his people with his own great enthusiasms, and familiarize them with his munificent plans, and evoke from them consecrations adequate for the grand fulfillment. The whole tragedy of strain and suffering enacted here, I have myself rehearsed in my own experience during these past few years; a drama of conflicting opinions and feelings which always holds the stage from the first day of the proposal to wrest the old church of the fathers from its foundations until upon the new temple the cap stone is laid with shoutings of "Grace, Grace unto it."

It was a noble sacrifice the fathers made here, a mingled sacrifice in bitter tears by some as they recalled the old, and of generous gifts by all as they built this fair and stately fane to glorify the God of their fathers. The crystallization of all these hopes was reached October 15, 1868, at which time Dr. Lord preached a dedicating sermon which in its whole spirit and expression was in keeping with the material grandeur and beauty around him.

It is well for us today as we seek to recall the great things of this century life of the church to renew our knowledge and intensify our sympathy by this relation of the toils and sufferings, the troubles and losses of these past generations.

It was at a great cost, an immeasurable cost that you have come unto your great inheritance. The mortar into which these stones were laid was wet with the tears and made fragrant with the prayers of a long line of holy ancestors; and the costliest

sacrifice of all was the very life of him who inspired their greatest achievement.

The holy text of his great sermon at the dedication of this temple was a text out of his own personal experience: "I will not give sleep to my eyes nor slumber to mine eyelids until I find out a place for the Lord, an habitation for the Mighty God of Jacob." When the habitation was complete and given with such heart and soul of words glowing as with the fire from off the altar, the great preacher went forth to gain back, if possible, what he had wholly given, life and health. The gift so precious could not be regained. The sacrifice proved to be indeed, "a whole burnt offering." Sleep came not to his wearied eyelids. Broken in strength, bowed with griefs, stooping to his burden of unremitting work and love, he lived and labored until the heaven stooped to receive him to its everlasting rest and reward.

This church can never forget the past of deathless devotion and loyal service and supreme sacrifice even from its beginning to this day. Were it possible, against such ingratitude and perfidy, the very "stones would cry out of these walls and the beam out of the timber would call for answer."

But lastly, we turn from the past, which this thought of our ancestral religion awakens, to the future. This line of holy succession includes those who are to come after. "Our Fathers' God" is not only our God but our children's God from generation to generation. The obligation which we are under to our ancestors carries with it duties of equal measure toward our descendants. The ancestral chain through all its golden links is to be kept unbroken, ever strong and shining to the end.

The rich inheritance, the result of sacrifices, prayers, martyrdoms, reaching through the long century is to be handed down in its full unimpaired value by you to the heirs who succeed you. Nay, it is to be so transmitted that the example of your own fidelity shall inspire them to prize their heritage at highest

cost and worth, and to be increased by them for the larger enrichment of those to come after them.

Fifty years ago at this very hour the pastor of this church with voice broken with deepest emotion said as he drew to the end of his noble discourse: "The imagination which has kindled these scenes of the past projects itself onward another fifty years. Then another voice than mine shall address another audience on the centennial birthday of the church." He could have anticipated no more than could I, who was hurrying from a far off state to unite with this church and before its altar vow my life to the service of my father's God; neither of us, I say, could have imagined that it would be my voice that on this centennial birthday of this church should try to utter the feelings of this solemn hour. In all my ministry of forty-seven years to which this same pastor inducted me three years later have I ever been called to a service sweeter, more blessed than this. For it, however inadequate, I give you my heartfelt thanks.

Many, almost the last of all I once knew, "have gone into the world of light." But they are not lost to us here today. Nearer than ever they are to us, their eager faces fill the invisible spaces above us, their voices breathe through the air. They whisper to us in cadences which thrill our souls, saying, "All Hail." "All Hail." And among them, ringing down upon us with the rich melody of his voice, we catch the closing words of half a century ago: "Two or three now here may join in that hundredth natal service. The rest shall have fallen asleep. Another organ shall respond to the fingers of another player; another choir shall chant the same sublime psalm and hymns; these places left by us shall be filled with many more. Eternity will be our residence. May we all, the family on earth and the family in heaven be gathered at last into that City which hath foundations whose Builder and Maker is God."

And with answering voice we cry "Amen and Amen."

HISTORICAL ADDRESS.

Hon. W. A. LORD.

Fifty years ago yesterday, as a lad of about nine years, I attended a service in the Old Brick Church at which a sermon on the occasion of the fiftieth anniversary of the organization of the "First Congregational Church" in this town was preached by the pastor, my father. The concluding portion of that sermon made a vivid impression upon my youthful mind. It was a look into the future—a future which had not so much significance in looking forward to it as it now has in looking backward on it as a past. The sermon states :

"As the imagination goes into the past, to awake into life its history, and to kindle its scenes, so does it project itself onward fifty, an hundred years. Then another voice than mine shall address another audience than this, on the centennial birthday of the church. Two or three that joined it at the last communion may hear the discourse. The rest shall have fallen asleep. Another organ shall respond to the fingers of another player; another choir shall chant the same sublime psalm and hymns; these places left of us shall be filled with many more. Eternity will be our residence."

So, today, in fulfillment of the preacher's anticipation, in another building, with another audience, and with the strains of music of another organ, we are participating in the centennial occasion which was then looked forward to.

When asked to deliver, on this occasion, an historical sketch of this church and society, I had small ideas of the magnitude of the task, the wealth of material, and how much could be properly included in such a sketch. The history of this church and society

is the history of this town. It marks, in its various stages, the moral, social, religious and even the political life of the community; for, in the end, the history of any organization is the history of the individuals who compose it—the story of their individual efforts, their individual ambitions and achievements.

After the village of Montpelier had been settled for a few years, it was voted, in January 1800, at a town meeting, that a committee of three persons be appointed to employ a teacher of religion to be compensated out of the town treasury. Until that time, such religious services as had been required by the inhabitants had been rendered by the minister then settled in the town of Berlin, Father Hobart.

In pursuance of the vote above referred to, the committee appointed for that purpose, engaged the Reverend Clark Brown for one year. The success of his ministry was thus described in the sermon referred to above, upon the testimony of the contemporaries of the Reverend Mr. Brown :

“However much interest there might have been in his ministrations at first, it soon subsided, and he was left to preach to very meagre and unsatisfactory audiences. And whatever might be the natural fund of the Christian patience of the man, it was so largely drawn upon as to be exhausted. In six months after he was employed, he took occasion on one Sunday to tell some very homely truths about the people. He charged upon them their faithlessness to religious duties, and painful disregard of public worship. He might have said some very earnest and severe things, and stirred up the people to a more just appreciation of their miserable sinfulness. At least the effect of the sermon was immediate and decided. After service several of the leading and prominent citizens of the town assembled in a neighboring inn, and voted to pay Mr. Brown for the remaining six months of his engagement, and to release him from any further duties of the ministry in this place. A thing both well done and quickly done; for a people often find it easier to pay arrearages and dismiss ministers than to reform themselves or go regularly to church all day.”

For a few years following the dismissal of Mr. Brown, there seems to have been a lack of interest in moral or religious

matters, and in a communication in a periodical of the day, in May 1809, the writer said of the people of this town :

“They were not disposed to encourage attention to religious concerns, and no religious order was observed in the place for a number of years. The inhabitants, as might be expected, became generally dissipated, and a deplorable state of morals was the result. The Sabbath was used only for purposes of amusement, convivial entertainments, trading and gambling.”

That condition of moral apathy and indifference continued, with some vain attempts to instill vigor into the moral sense of the community, until the 12th day of April, 1808, when eighty-three men met and organized a religious society by the name of “*The First Congregational Society in Montpelier, Vermont,*” I quote from their recorded declaration :

“Impressed with the importance of religious institutions to society in general and to ourselves as men, and taking into consideration the unsettled state of such institutions in this part of the country, and the necessity of uniting in religious opinions and harmony, we do hereby agree to form ourselves into a religious society under the following regulations :”

That organization has already passed its first centennial, and from that organization and upon that declaration has grown and developed the religious life of this community. Among the eighty-three, as I look over the list, are the names of Worthington, Gove, Goss, Davis, Hubbard, Loomis, Cadwell, Read, Jewett, Prentiss, Howes, Shepard, Burbank, Ware, Lamb, Baldwin, Vail and Langdon, which are, even now, recognized as those of men who bore their full part in their day—they and their descendants—in the development of the town.

The first meeting of the society was on April 27th, and Samuel Goss was appointed a committee for the purpose of employing a clergyman. A month later a meeting was held for the purpose of considering the employment of the Reverend Chester Wright for one year, and, on the 4th day of the next month, he was employed for six months. At the end of the year,

June 24th 1809, the society voted to unite with the church in calling Mr. Wright to settle in this place.

For the completion of the organization which has since been known as the "*First Congregational Church*", on the 20th day of July, 1808, about three months after the institution of the society, eight men and nine women organized themselves into a *Church of Christ*. And so was completed, one hundred years ago, the organization which today we are commemorating and which has led the advance for the past one hundred years in the religious, moral and social development of this community.

As I have already stated, on the 24th day of June, 1809, the Reverend Chester Wright was called as the first settled minister in charge of this Church and Society. His compensation for the first year was three hundred and fifty dollars, for the second year three hundred and seventy five dollars, and four hundred dollars, with the use of a parsonage, annually, after the second year.

The church acted on the call of the Reverend Mr. Wright before the Society, and the second entry on the original record, after the confession of faith and organization of the Church, is as follows :

"At a meeting of the Church in the First Congregational Society in the town of Montpelier, holden at the Academy on the 5th day of May A. D. 1809, voted unanimously that said Church do give Mr. Chester Wright a call to settle in this place in the Gospel ministry, and that said Society be requested to co-operate with them in arrangement for his support."

The first record, and the one next preceding the one above quoted, shows the admission of fourteen members to the Church, indicating the success which had already attended the ministrations of Mr. Wright. He was ordained August 16th, 1809, and dismissed, at his own request, December 22, 1830, so that his pastoral charge, combined with that of Dr. Lord, who succeeded him in 1847, covers more than half of the existence of the Church.

In my boyhood days the name of "Parson Wright" was more than a memory to many of the people connected with this Society ; but, at the present day, we must depend upon the record's testi-



REV. CHESTER WRIGHT.

mony of those already passed away, to measure *first*, the conditions which he had to meet; and, *second*, the results of his ministry both to this society and to the community of which it was a part.

Thompson, in his "History of Montpelier", refers at some length to the conditions which confronted Mr. Wright when he assumed the ministerial charge of his parish, confirming the conditions already described above, and he says that, as a result of those conditions of immorality and loose living, they "Needed a moral Hercules to meet and grapple with these social deformities which were so nearly threatening both the temporal and eternal welfare of this strangely blinded or strangely thoughtless village community, and a moral and religious Hercules was at length found in the Reverend Chester Wright".

Under such conditions, his ministry, from the start, was endowed with wonderful vitality and his careful and persistent labors brought fruitful results. The tide of immorality and religious indifference subsided never again in the history of this community to reach the high level at which it stood when Chester Wright began his public service here. Little by little the forces of evil were driven to the background, and the awakened, persistent, moral and religious sentiment of the community produced new and encouraging conditions. The original seventeen members of the church, during the twenty-one years of his ministrations, received additions of four hundred and twenty-eight persons, an average of more than three at each communion.

I can give now, with no personal memory of the man, and with those who knew him personally long silent, no better estimate of him or tribute to him than that paid fifty years ago by the pastor of this Church at that time :

" Mr. Wright was a warm-hearted, true-hearted man ; frank and fearless, sincere and honest, transparent as the air, liberal and generous to a fault. As a preacher, he was surpassed by none in the state. As a pastor, it would be impossible to overstate his worth and excellence. To relieve necessity, to comfort sorrow, to assuage grief, to lift burdens from men's shoulders and carry

them himself, was his delight. His benevolence and charity were singularly strong and massive virtues. He loved men, with a warm, unselfish love. He loved to whisper words of Christ into the ears of the dying, and his noiseless footfall oft brought a living and abundant sympathy into the chambers of the sick and afflicted. No duties of his ministry were too lowly for his performance; no sacrifices and self-denials too great to be made for the good of others. With all his zeal, he was a man of judgment. His counsel and advice was sought and esteemed. He was strict in doctrine, kind and decided in discipline, watchful and prayerful * * * * The Church, nay, the village of Montpelier, is indebted to him, under God, for many of those principles and sentiments, and generous, hospitable, social traits, and kind brotherly feelings, which have distinguished the society. * * * His record of labor and love, of care and solicitude, of charity and devotion, of sympathetic ministrations, and faithful, earnest instruction is above. But today we would not forget to speak of him who for nearly half the history of this church was its chosen pastor, whose heart was wrapped up in its welfare, and who now looks down from the glorified assembly of Heaven, to share in our joys at the further triumph of those holy principles to which he consecrated his life, and whose ineffaceable virtue was attested in his ministry, and is proved in the sacred services of this occasion."

From the organization of the Church and society until 1810, it occupied the "Old Academy" on Main Street, near what is now called the "Academy Bridge", and, after that, for ten years, held its religious services in the State House, when, what was later called "*The Old Brick Church*" was completed and ready for occupation.

I cannot pass by the subject of the "*Old Meeting House*" without recording some of my boyish recollections. Built in the old style, with the wooden vestry in the rear ("*Chapel*" in those days was too dignified a term), high backed pews facing the entrance, and the galleries above, where the younger part of the congregation liked to assemble if they were allowed. As one entered to take his place for the service he was subjected to the inspection of the congregation, and I remember as a boy, how keenly I felt, in the minister's pew, which was at the right of the

pulpit and in front of the whole congregation, that my deeds and misdeeds were continually the subject of observation and often of criticism. The pulpit high above the audience, and in the rear, at a greater elevation, the organ and the singers. It was a typical "*Old Fashioned New England Church*". I look into the loft and I see Mr. Paddock and Mr. Wilder at the organ keys. Among the singers I see the forms and hear the voices of Mrs. Loomis, Mrs. Merrill and Mrs. Skinner some of whom left the church later to assist in the services of song in another congregation. And rising sweet and strong above all the other voices are the soulful strains of Col. Hopkins' voice. What inspiration it gave the service of song. How his own devotional spirit added to the strength and music of his tones. Nor were his services in the church limited to the duties of sweet singer and chorister but for many years he was powerful leader of the Sunday school and under his energetic christian control it became a potent force both in the church and community. And when by failing health he was forced to lay down labours of love and christian duty, he drifted slowly to the grave sustained by his confidence in the verity of Christian truth and comforted, in great suffering, by the consolations of the Christ he faithfully served. It represented in architecture some of the angularities of the earlier dogmas, and the severities of theologies which are now somewhat modified. The little vestry in the rear with its somewhat limited accomodations was the location of the midweek prayer meetings; for in my earlier days, there was no necessity for church kitchens and there was no demand for church suppers.

My personal recollections of the midweek services are somewhat limited, but yet I remember attending occasionally with my good mother, and this same vestry may have been the place where the pastor was called upon to congratulate his audience, (which consisted solely of the ladies of the church,) in commenting on the absence of the sterner sex, that "*It reminded him of Heaven*". Nor were all the uses of the church limited to religious services. In January, 1857, the Statehouse burned,

and, at an extra session, held in the "*Old Brick Church*", offered to the state by the Society for that purpose, and reciprocating in part the consideration which had been given the society earlier in its history, a bitter contest was waged between different sections of the state seeking to deprive Montpelier of the Capitol and remove it elsewhere; and, as a boy of eight, I remember sharing to some extent, the intense feeling of the occasion while I was present in the gallery of the old church, when the vote was taken and announced which settled the bitter contest in favor of Montpelier and retained the Capitol within its borders.

There were the usual troubles, when the "*Old Brick Church*" was located, with reference to the proper place for it, and the controversy was so severe and the dissatisfaction so great that when it was located practically on the site which the present church occupies, in what was then a swamp, that some left the church. The vestry or as the records of the church called it, "*The New Lecture Room*" was completed in 1845, and I am informed that the old frame now stands on St. Paul Street in this city as a part of a residence. The last service in the Old Church was held on the 6th day of May, 1866, and a sermon was preached by the pastor of the church. I desire to quote briefly from it, as its suggestions are as pertinent to the present time and the present building, as to the old.

"Memory and imagination now traverse the long, bright, faithful past. They recall the very forms of the original builders who laid the foundations of our Christian community, in self-denials and prayers and faith, and who from Sabbath to Sabbath turned their feet to this House of God and gravely paced these aisles and occupied these seats. They come back at our bidding, that great cloud of witnesses, who for fifty years past have constituted our assemblies and made our audiences here, of spirits of just men made perfect, of holy and devout women, of bright faced youth and maidens, of innocent and blessed childhood, larger far than this visible assembly, and more intent on all the services of this hour. No such crowd was ever gathered at once in this place, as memory now peoples these wide spaces with and as looks down

upon us from the distant past. Again these walls echo to the words of the faithful ministers of Christ, who have declared the riches of His grace. Once more the first pastor of this church enters these hallowed doors, ascends these steps, stands by my side, opens his mouth and pours forth from his large heart those glorious and burning truths, which have now become his daily vision and happiness. The space above me seems to become a grand sensorium, and collects and repeats to our listening ears, the multitude of voices which have urged here on so many thousands of souls the mighty truths of redeeming love, and presses them now in one concentrated, appealing, passionate tone, home upon our hearts. The stones out of the walls and the beams and timbers out of the roof, repeat the wonderful words and reflect the loud appeals of two generations of celestial influences."

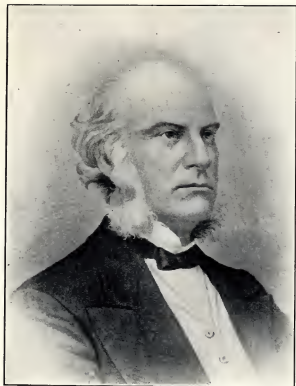
"Again do we listen to the plaintive cry of the wounded heart, to the mournful dirge for the dead, the sober grief of funeral speech and sobs of mourners, and the cry for a Father's grace and Saviour's pity. We hear once more the blessed notes of the redeemed, who have learned here the new song which is now sung before the throne of God and the Lamb. We catch the strains of the strange harmonies of all the singers and instruments of music, and the voices of the many choirs, all blending this night in one grand unison to the glory of God. Again, the soft baptismal rain falls upon the lambs of the fold. Again we see the wide circles of young men and maidens, of vigorous manhood and ripened age, collecting and standing before this altar, repeating their solemn avowals, and gathering around the life giving emblems of the Saviour's death. * * * * These old things of spiritual power and association, shall never pass away. They are not the transient elements but the permanent realities of Christianity."

From the dedication of the old church to the time of the dedication of the new, in October 1868, services were held in what was formerly called the "Village Hall," at one time occupied by a church made up of secessions of part of the membership of this church.

Reverend Mr. Hopkins was ordained as the successor of Chester Wright on the 26th day of October, 1831, and was dismissed April 18, 1835. The reason given for his dismissal was ill health, although his position undoubtedly was rendered more difficult because of some difference which existed in the church at

the time of Mr. Wright's withdrawal. By one writer the statement is made that the moving cause of his dismissal was his opposition to a revival movement headed by Reverend Mr. Burchard, (not the Burchard of more modern political fame, but a professional revivalist,) who appeared in the church and held protracted revival meetings for nearly two months, which were of doubtful permanent value. In fact the records of the church, following for some time, show such persistent and apparently necessary church discipline that the permanency of religious life acquired under periods of momentary excitement might fairly be doubted. In fact all the earlier records of the church show a constant disposition on the part of the members of the church to take very trivial offenses of deportment sometimes very seriously, and an examination of these records shows almost a continuous series of "*admonitions*" and very often "*excommunications.*" How far that condition is attributable to the sprinkling of that Puritanism of which an English writer said it disapproved "*bear baiting not so much in the interest of the bear, but because it didn't like to see the spectators enjoy themselves,*" is uncertain; but the records show a peculiar attitude on the part of the church membership towards each other, and charges were made and seriously considered which would now be almost the object of ridicule. Nor did that condition in this and other like churches cease until more recently, for early in the seventies, Mr. Lord was called to participate in a council of Congregational churches in a town in this State bordering the Connecticut River, for the purpose of trying the pastor of the church for the grave ecclesiastical offence of playing blind man's bluff. It is unnecessary to say that the result of that council eliminated blind man's bluff from the category of ministerial offenses, and the discharge of the pastor created a precedent so that, as far as I am advised, no similar charge has been pressed in this State.

Following Mr. Hopkins was the Reverend Buel W. Smith, who was ordained August 25th, 1836, and dismissed July 15th, 1840. No particular events marked his pastorate, but he is said



REV. WILLIAM H. LORD, D. D.

to have suffered under some disadvantages from his health, and, in the end, resigned his pastorate. His successor was the Reverend John Gridley, who was ordained December 15th, 1841, and dismissed December 9th, 1846. The only significant event of his pastorate, as far as I am able to ascertain, was the dismissal of some of the members of this church to the Protestant Episcopal Church, including one whom the records show had been a superintendent or assistant superintendent of the Sunday School, and who became the first rector of the Episcopal Church in this place, the Reverend George B. Mansur. It is worthy of mention that, before Mr. Gridley was called, John S. C. Abbott, the historian, was invited to the pastorate, but declined.

On the 27th day of March, 1847, at a meeting of the church in their lecture room it was voted by a rising vote unanimously, to extend a call to the Reverend William H. Lord to become the pastor of the church. It is minuted on the margin of the record that "*Previous to this vote some had left the meeting.*" Replying to this call, in a letter dated May 21st, 1847, at Lowell, Massachusetts, among other things, Mr. Lord said:

"I accept your call with a strong conviction that the divine blessing will attend my future labors among you, and with an earnest and constant prayer for your hearty co-operation in everything that may tend to the enlargement and glory of Christ's kingdom. I ask the prayers of your people that this decision, fraught with momentous significance, may result in great and eternal good."

Mr. Lord was ordained September 21st, 1847, and his pastorate continued until his death on March 18th, 1877, a period of a little less than thirty years. He came a young man fresh from the seminary. The first of June of the year succeeding his ordination, he was married to Harriet A. Aiken, then a resident of Lowell, Massachusetts. He brought his bride here, and their children, five daughters and two sons, received the holy rite of baptism at the altar of this church. He did his life work here and laid it down at hardly the prime of his intellectual vigor. Of that work, its character and its results, it is more fitting that other lips

than mine should speak. The veneration of a son might tinge and color judgment. He not only made an impression upon the church and community, but upon the State. He loved Vermont, both the physical Vermont, her hills and valleys, her streams and brooks, and all those alluring charms of her scenery which must impress themselves on any observer; but he loved her people and identified himself with all the material interests and prosperity of the State; he loved the people of this town without regard to creed or associations; and, more than all, his whole life was bound up in the church. And when, on a Sunday morning, he went to his reward, the loss and bereavement of those nearest him was shared, in part, by many others. The monument to his ministry is about you. From the very first it was his earnest desire that a more spacious and fit house of worship be built. To quote his own words, which show the longing of his heart, he said:

"For myself, I confess that my dream of many years is rapidly crystallizing into solid reality. While I could have been content with the old, so long as I might have gathered you about me under this roof, holding the place dear, not for what it is, but for what it contained, I could have worked on with cheerfulness and in hope. But I longed for something better, for a better system of social action, for a better and stronger social life, for a worthier and more beautiful house, that should attract the love and veneration of our hearts, and hold us by associations and sentiments mightier than of yore."

And when the longing was satisfied and these walls, stone by stone, were erected, and this spire pointed towards the heavens which he sought to serve, his dream was realized; and the name "Bethany" was selected to apply to the building, with a hope, as he said himself, "*that Bethany Church might be all its name imports, the earthly heart of Christ and of his friends; the place of wonderful resurrection and benediction; the scene of large growth of spiritual character that shall rival the Cedars of Lebanon and the Palm Trees of Mount Olivet.*" And we give it this name, not for ornament, but for use, to be a dear household word by which we and our children and our children's children shall love to call it."

And the name "*Bethany Church*," now characterizes and includes not only the material building, but the religious organization, both church and society, whose labors and sacrifices make it possible.

The successor of Dr. Lord was the Reverend John H. Hincks, who was ordained on the 27th day of September, 1877, and dismissed on the 24th day of June, 1888.

Mr. Hincks, like his predecessor, came a young man, fresh from the seminary, and unmarried. Like him, he brought his bride. He was a man of gentle Christian character and fine literary taste, scholarly and sensitive. The position was, necessarily, a hard one, and he suffered by unjust and unfair comparisons with his predecessor; but his labors were conscientious and none knew him but to respect and admire him. I have no doubt that the scholastic pursuits which he finally adopted, were better suited to his taste than the ministry. I was brought, personally, in close contact with Mr. Hincks and learned to have a very high regard and affection for him. Mr. Hincks died several years ago at Atlanta, Georgia, and a life of earnest, conscientious, effective, Christian work was closed.

His successor was the Reverend Mr. Gallagher, who was ordained on the 23d day of May, 1889, and dismissed on the 1st day of July, 1893. His time of service was so recent and the record within the knowledge of so many present that it needs no special comment. He was a man of intense activity and brought great earnestness and vigor into his labors. He is at present located at Geddes, South Dakota.

A long interval followed the retirement of Mr. Gallagher in which, for the greater part of the time, the pulpit was supplied by the Reverend Dr. Seaver of Rutland. A call was extended to Dr. Seaver by the church and society, but, for reasons which were satisfactory both to him and the church and society, the call was not accepted and the relations between Dr. Seaver and the church and society remained a temporary one. Dr. Seaver was, as you all know, a preacher of unusual power. As a pulpit orator he

has few, if any, equals within the borders of the State, and his ministry satisfied to the full those who expect the highest results to come from the finest oratory. But, in the end, it became evident that it was essential that some permanent relation should be established between the pastor and the church and a call was extended to the present pastor, the Reverend Lucius F. Reed, which was accepted, and, on the 6th day of December, 1901, he was ordained. He, like Mr. Hincks and Mr. Lord came here fresh from his preparatory work, and later brought his bride. He at once impressed himself, by his earnestness and vigor, upon the church, and, after a time, the rich red blood of interest and enthusiasm seemed to be pulsating through the veins of the church and society again, and it was with personal regret that I learned first of the possibility of his removal from this place. For reasons which seemed wise to him, his dismissal was granted, and he soon leaves for other fields of labor. I am sure that I can say in this presence, that he carries with him the deep respect and warm love and the heartiest wishes for his highest prosperity and greatest success of every member of this church and society.

Such is a brief statement of the record of a hundred years. It is impossible, in the brief time allotted me, to more than touch upon the more prominent features of the history of Bethany Church. Many things which I would have liked to have elaborated, have been left untouched; many details which would have illuminated the history of the past and given clearer insight into the earnestness of the fathers and to their self-sacrificing Christian spirit, have been, necessarily, omitted. It is impossible, on such an occasion as this, for one who, from early childhood, has been surrounded by the influences of the church, not to be crowded with memories of the past. The lips long silent speak to him; faces now radiant with the glories of Eternal Life surround him; the pew in front of him seems tenanted again with loved faces of brother, sisters and a sainted mother, a mother in Israel, of Christian character and helpfulness, who added no little to the success of her beloved husband, but whose devoted and self-sacrificing love is the most precious heritage of her children.

Such memories must come to all who, for any length of time, have been a part of this sanctuary, and whose lives have been, to any extent, bound up in its history. But the history of the past and the memories which crowd upon us are only useful as they give promise for the future, and the greatest benefit that can come to us today, the most glorious result that can happen from the services of the week, is a common resolve of sacred purpose to give more of our lives and energies to the service of God and the advancement of His kingdom, and, with such a resolve, finding its fruition in execution, with such a purpose crystallized into honest effort, the record of the next one hundred years will show for Bethany Church a greater glory, and for the community which it has blessed for the past century, a prosperity which comes from a true recognition of the benefit of Christian influences.

Forms of religious worship will differ, but the greatest promise of the future is in the approaching agreement on the essentials of religion. Doctrines, dogmas and creeds become simple and it is not difficult to conceive, in the next one hundred years of such a development, that the Universal Church of God and the Lamb may stand together upon the simplest and most beautiful of the doctrines expressed by the Saviour, the rock on which the church is founded :

“ Love the Lord thy God with all thy heart and thy neighbor as thyself.”

WOMEN'S WORK IN BETHANY.

MRS. ELLEN CARLETON OSGOOD.

We are asked to bring you, at this time, the history of the organized work of the women of this church for a hundred years.

We search the records of the church and of the Women's Societies now existing to find what has been recorded, to tell the story of the deeds and events of those long ago days. We are disappointed. If records were made they have not been preserved. Those mothers of the church with their many virtues of industry and charity failed to leave us, of this day, any written proof of their achievements. Were they governed by the precept, "Let not your left hand know what your right hand doeth"? Or were they obeying the command of Paul, "Let the women keep silence in the churches"?

Surely they had no vision of a Centennial Celebration, of an historian peering among the annals of the church, and of this assembly, waiting to learn of their doings in that far away time.

We must, therefore, depend for the most part, upon what we can glean from the recollections of our older members, of the events of their day, and of what, in their childhood, they learned from their mothers and grandmothers. If these recollections are somewhat meagre many of them are vivid and give hints of many things of interest to us now. We lack, however, definite dates of the beginning of things that written records would have revealed, and must be content with approximate ones.

However, here is a document bearing the date of 1814. It is a typewritten copy which was carefully preserved by the late

Joseph Poland, of revered memory, to whose painstaking care we are indebted. On account of its early date, only six years after the formation of the church, as well as for the valuable story it tells, it is worthy to be presented on this occasion. It reads as follows :

Constitution and List of Members of the Montpelier Female Charitable Society—June 12, 1814—

"Since God, the giver of every good and perfect gift ceases not to shower down His favors on the evil; and on the good, and sends His rain on the just, and on the unjust ;

Since from the inimitable example of our Savior, manifested for the salvation of our fallen race, there is a pattern left for our imitation, a declaration, "Go thou and do likewise," referring to the good Samaritan in the exercise of humanity and benevolence ;

Since feeling also that the earth is the Lord's and the fullness thereof ; that whatever is in our possession belongs to God, and that we only are his stewards exercised in things not our own ; to whom he has committed a portion of the unrighteous mammon, that therewith we may show ourselves to be his children by manifesting a disposition alike benevolent and conformed to his word.

We, the undersigned, the better to direct ourselves in the path of duty, and stimulate one another to the constant exercise of love, and charity, do form ourselves into a Society, by the name of the Montpelier Female Charitable Society. (Constitution here omitted.)"

The list of members contains the names of eighty-one women, a large number of which, if not all, are found on the church roll, many of whom have descendants, living here and elsewhere, and many of whose names are familiar to this generation : Langdon, Reed, Wright, Merrill, Jewett, Brooks, Loomis, Wing, Spalding, Bradshaw, Hubbard, Davis, Goss and Walton.

This society was manifestly inspired by the church and her teachings and under her leadership, as in those days, especially, all charitable work was.

But here the record ends. How glad we should be to know whose heart and mind conceived and whose hand penned these exalted Christian sentiments, and just how they were carried out in practice!

We can easily picture a systematic ministering to the needs of the sick and poor of this community, of which latter class there were then a much larger number in proportion to the population than now. We can think of sorrows assuaged, of burdens made lighter, of suffering relieved, and the Kingdom of Christ advanced by thus manifesting His spirit and doing His work in the world.

With such a large and efficient membership with such an inspiring motive, we may be sure a great and lasting good was accomplished for this community reaching down even to us at the end of the century.

This charitable Society, founded in 1814, was undoubtedly the mother of all future organizations of the women of the church, each succeeding the other as times changed and new conditions and necessities demanded.

From the childhood memory of some now living we learn of an organization called the Maternal Association, which, in the words of one to whom we are indebted for these facts, was a "tower of strength" to the church.

From its name we conclude it was composed of Mothers and the primary object of effort was for their children. They held regular meetings for prayer. And here we will record that these women's prayer meetings continued through the history of the church to a recent date. In later times they included all, both old and young. One woman says that she has vivid recollection of this prayer meeting held once a month. She, with another young lady, had united with the church at the age of fourteen. Miss Burnham, who was their Sunday School teacher as well as their teacher in the Washington County Grammar School, used to excuse them from school the afternoon of the prayer meeting, that they might attend. She remembers, too, their mental distress (for they were the only young women at the

meeting) when called upon to lead in prayer—a request they did not feel they should refuse. But she says “I have been thankful for the discipline since.” She became a clergyman’s wife.

The Maternal Association organized a Children’s Missionary Society, interesting them in Foreign Missions, then comparatively new.

The children were also trained to have a part in Fourth of July celebrations and other holiday occasions thus teaching them patriotism.

Another branch of their work was that of charity, no doubt carrying on the work of the parent society before mentioned, administering to the sick and poor. They had an unique plan which shows the poverty of those times. They kept a supply of bedding and other necessities to be loaned in case of sickness and then returned, to be used by others in like circumstances. One aged lady remembers being one of a band of young ladies who met together to sew for that purpose. This Association, too, had a Visitation Committee to carry aid and comfort to invalid and overworked mothers. The Sewing Society naturally followed. The women met together at their homes, to sew for the poor, thus clothing the naked as well as feeding the hungry and caring for the sick.

The good Dr. Spalding had numerous demands upon his kindness and skill by the Maternal Association and, in turn, the women of the Association were ready to respond to his calls for help to share his labors. One incident will illustrate:

Our informant relates, “One morning in my childhood, the kind doctor came to my mother saying, ‘A man with a bandaged arm, but an honest eye, has so implored my help for his family that I am going up there, and (placing his hand on my head) I wish you would send your one ewe lamb to stay with my children, take your basket of old cotton and food and accompany me.’ They drove about three miles up the Worcester Branch road and found in an old tumble down out-building a feeble woman with a two days’ old infant, and one

child sick with scarlet fever. They were attended by the ministering pair till the village authorities took steps to care for them as well as other similar cases, thus relieving the doctor and the Brick Church Maternal Association from bearing all the burden."

But charity with these women which began at home did not end there: and we find them early much interested in the work of the American Board of Foreign Missions and diligently sewing to make clothing and other necessities for Home Missions in the State and on the Frontier.

At length the call came from the women of heathen lands to the women of America to rise to their help. This appealing cry met a hearty response in the hearts of the women of our country and in 1869 the Woman's Board of Missions was formed in Boston. Mrs. A. J. Howe, being present at this time, on her return home so interested the women of the church in this work that an auxiliary of eighteen members was formed that same year, it being the first one organized outside of Massachusetts. Mrs. Howe was elected secretary and treasurer, and continued in that service for twenty-one years. She was followed by Mrs. Mary L. Wells with a service of twenty-three years.

We are glad to be able to bring to you, also, the story of an organization of the young women of forty years ago. It was called the Young Women's Christian Association.

For these facts we are indebted to the treasurer's book, which has withstood the ravages of time in the hands of the treasurer, Mrs. J. V. Babcock, and also to reminiscences from some whose love for Bethany has brought them from distant places to share with us this anniversary, and whose faces we are glad to see.

At one time the society had at least fifty-one members. Their membership fee was one dollar per year, payable quarterly.

It is evident that they were impelled by a zeal for Christian work and their motto *seems* to have been, "Do with your might what your hands find to do." The money was used largely for buying material for clothing and household supplies which their hands were busy fashioning for the needy.

One object of their charity was clothing needy children for Sunday School, though sometimes, as one lady relates, they had discouragements when they were obliged to follow the children home, to see that the Sunday garments were laid away ready for the next Sunday.

There is a record of the itemized contents of a box sent to a minister's family in the State valued at \$93.58, also a list of the articles sent to the Home for Destitute Children in Burlington.

They administered to the sick by providing "watchers," these items of expenditure appearing in the account, and sometimes themselves performing that duty.

This society doubtless continued its work until it was merged into some other society, or its work taken up in some other way.

After the coming of Dr. Lord, the Maternal Association resolved in itself into the Brick Church Ladies' Aid Society. It was officered by different women, but always with the pastor's wife for president. For twenty-eight years, Mrs. Lord never failed to fully maintain her position abundantly supported by such assistants as Mrs. H. Y. Barnes, Mrs. O. H. Smith, Mrs. Thomas Reed, Mrs. J. A. Page, Mrs. Charles Willard, Mrs. E. P. Walton, Mrs. William Burnham, Mrs. John Barker, Mrs. James Spalding, Mrs. C. W. Storrs, Mrs. James Langdon, Mrs. George Scott and Mrs. H. D. Hopkins.

During this time the needs of the Home Missionary work in the new states had increased, and after the war came an imperative call to work for the Freedmen.

The Cent Society was established, a cent a week being required from each member. The funds collected were sent to the aid of a school for colored people in McIntosh, Georgia, this school having been assigned to the women of Vermont by the American Missionary Association.

Twenty years ago, in 1888, the Vermont Home Missionary Union was formed, which aids all the Home societies of the church, and this Cent Society at once became auxiliary to the Vermont Union.

The Missionary Societies thus became one, having for its definite object Missions, Home and Foreign, as at the present day.

The church had previously, in Dr. Lord's pastorate, taken up the work of Home Benevolence, by appointing women on the Standing Committee, at first called deaconesses, who should have charge of the charity work of the parish.

At the building of the new church the energies of the women became absorbed in raising money for its needs so imperative. They purchased the organ costing \$6000 and afterwards assisted in other ways in meeting financial needs of the church. A new organization came into existence in process of time with this object in view.

Twenty-five years ago a society called Bethany Sewing Society flourished in the church. It combined social features with efforts to raise money. The ladies met in different homes once in two weeks, for a part of the year, for a social afternoon, bringing their own work, paying a small fee and were served with a simple tea. At this meeting all necessary business was transacted for their raising money for the church. The special object of effort at that time was paying for the piano which now stands in the Chapel. Mrs. Susan Stratton was president.

At the advent of a literary society, Bethany Reading, about 1885, which met the social needs, this society changed to the Ladies' Aid, carrying on the financial part alone. This in time became Bethany Guild.

At present the three societies, Bethany Reading, Bethany Guild and the Woman's Missionary Society are affiliated together; and the outlook is encouraging for increased and most efficient work in the future.

HISTORY OF THE SUNDAY SCHOOL.

D. S. WHEATLEY.

In attempting to give the history of our Sunday School I am at a loss to know what will be of the most interest to you. Were I to give one half of the interesting facts and incidents that have come to my notice in 43 years, (30 as secretary and treasurer, 7 as one of the librarians, 6 as a member of the school, joining John A. Page's class as early as 1865 or 66 in the Old Brick Church,) it would require more time than has been allotted me. Nor could these facts be of interest to the majority of those present. I will therefore first select some facts connected with its early history. It must be of interest to the friends and members of Bethany Sunday School to know to whom they are indebted for labors of love as performed by the officers and teachers of the Brick Church Sunday School.

The first efforts made in Montpelier for the religious instruction of the youth and children, was by the first pastor Rev. Chester Wright in the summer of 1808. The first meetings were held in the hall of the first Academy, built on Main street, on Saturday afternoons. The lessons were from the Assembly's Catechism. Questions were proposed by the pastor, who was the only teacher, and the answers repeated by the scholars, and full explanations of the answers. It is said such proficiency was made by many, they were able to repeat all the answers and comprehend their meaning. The few who at first gave attendance soon had the pleasure of seeing with them most of the youth connected with families of the church. How long this plan was pursued is not certain.

Nothing more definite is known until 1813, when the pastor

was accustomed to meet persons of all ages Sunday, at 5 o'clock, P. M., in Jefferson Hall, one of the large rooms in the State House. The Bible was the subject of study, subjects proposed and answered from Scripture. In 1816 three Sunday Schools were organized in the village, conducted by teachers under a supervisory committee. One was held in the schoolhouse by Deacon Worthington, Dr. J. Crosby and Joseph Howes; another in the Academy, conducted by Gen. E. P. Walton, Samuel Goss and others; a third in the dancing hall of the hotel, conducted by Deacon Baldwin, J. Barnard and H. Y. Barnes. These schools, held in the morning of the Sabbath, at their close would march with their teachers to the State House to attend the meeting there.

In 1817 each scholar, for every ten verses recited without mistake received a small blue ticket. Ten blue were exchanged for one red, value, one cent. These tickets were all paid for in books. One or two scholars committed from three to six hundred verses a week. In 1820 a church was completed and here the different schools met under a committee. In 1821 or 22 a library was obtained and a Sunday School society formed. Rev. Chester Wright, president; Joseph Howes, librarian, with a board of managers, and the school was held after the afternoon service.

The first library, after being well read, was presented to the Sunday School in Worcester and a new one purchased.

Of the next five years little can be said.

November 1826, Rev. J. C. Southmayd was chosen Superintendent and Joseph Howes librarian. Mr. Southmayd was the first Superintendent of the schools, serving five years. This is the first record of anything concerning this school to be found upon the records of the church.

The earliest record of teachers and scholars is dated 1831, and the teachers were William Howes, C. W. Storrs, Edward Taplin, Abial P. Atherton, E. P. Walton, Norman Rublee, Samuel Goss, J. W. Howes, J. S. Walton, C. L. Knapp, John Wood, N. D. Dewey, Misses Southmayd, M. A. Washburn, Samantha Washburn, Harriet Washburn, R. Emily Washburn,

Emily Bradshaw, Sophia Watrous, Miss Scoville, A. Howes, Frances Hand, Rebecca Hunt, Harriet Walton and Eliza Kimball. Twenty-five teachers. School roll, 170. There was one man of this first list of teachers that I remember well, C. W. Storrs. He was an officer or teacher in the school for over 40 years. He died March 23, 1872. In 1832 Gen. E. P. Walton was chosen the second superintendent. He died in 1855. The first regular teachers' meeting was formed in 1832. Also a monthly concert, which was kept up for 68 years. They were discontinued in 1900.

In 1836 Gen. Walton resigned, owing to ill health, and Joseph W. Howes, the Assistant Superintendent, was chosen the third superintendent, and we find him the successful leader of the Sunday School for the next twelve years, or until 1848. He died April 26, 1863. E. P. Walton and Joseph W. Howes, our second and third superintendents were on record as teachers in 1831.

The teachers in 1837 were A. S. Pitkin, Charles Spalding, George P. Walton, Francis Stebbins, E. P. Walton, Jr., J. W. Howes, Mrs. B. W. Smith, Mrs. Oakes, Harriet Wilder, Miss Atherton, Lucy Nye, Artimus W. Wilder, Sen., Frances Perrin, Eunice Vail, Augusta Merrill and Eliza Spalding. There was an average attendance of 100 scholars, and efforts were made to increase the number. Every family was visited, parents became interested and two or three Bible classes formed, one of them being taught by the pastor, Rev. B. W. Smith.

In 1838 G. B. Mansur, was appointed assistant superintendent, which office he held, as well as that of teacher, while connected with the school. It is recorded that during the eleven previous years 75 members of the school had united with the church. In 1839 total number of the school 205, average attendance 120. 1840, 175, average attendance 114, with 23 teachers.

1841 to 1848. Teachers were G. H. Loomis, Joseph Prentiss, George W. Scott, B. F. Goss, B. B. Dimmock, G. B.

Mansur, Harriet Hunt, Mary Vale, Fannie Waterman, Mary Smith, Harriet Doty, Charity Loomis, Emeline Lewis, Nancy Perry, A. Phinney, Eliza M. Wright, Fannie Lewis, Sophia Williams, Eliza Harvey, Mrs. Elias Hall, Mrs. Redfield, Miss R. Burton, Frances C. Keith, Joseph Pitkin, Miss M. Camp, J. H. Morse, Rebecca Loomis, Eliza Rublee, Ralph Kilbourn, C. W. Badger, John Barker, Harriet Bowen, Clarrisa Clark, William Storrs.

1843 to 1848, most of the time attendance good, school numbering over 200, with an average of 129. In 1848 F. F. Merrill was appointed the fourth Superintendent, which office he held until 1858, except the year 1851 from January to May Joseph W. Howes acted as Superintendent. It is said of Mr. Merrill that he was an accomplished and popular officer. In private life he was blameless, in all his social relations much esteemed. He died May 2, 1859.

Joseph Poland served as fifth Superintendent in 1859, '60 and '61. He came to Montpelier in 1835 and joined the school in that year. The first record we find of him as a teacher was in 1862. The teachers from 1862 to 1868 were Miss Josie Reed, Miss Lizzie Barnes, Miss M. A. Demeritt, Miss Sophia C. Pitkin, Miss Maria Lyman, Miss Emma Stratton, Miss Maria Ricker, Miss Mary A. Dewey, Miss Mary Walker, Miss Nellie Clark, Miss Julia Harvey, Miss Mary L. Peck, Miss Mary Lewis, Miss Augusta M. Smith, Miss Susan M. Marsh, Miss Mary Brooks, Miss Lucy Bradshaw, Mrs. C. W. Willard, Mrs. W. H. Lord, Mrs. J. A. Page, Mrs. J. W. Chickering, Mrs. Mary Barker, Mrs. D. G. Kemp, Mrs. Burnham, Mrs. George W. Bailey, Mrs. John Lord, Mrs. Cree, Geo. B. Reed, Joseph Poland, C. W. Storrs, N. P. Brooks, Henry Barnes, J. A. Page, Theron Bailey, H. D. Hopkins, C. W. Willard, J. V. Babcock, C. D. Harvey, Mr. S. Scovill, John W. Clark, A. L. Carlton, Stephen Freeman and E. P. Walton. Many of these teachers served from 1862 to 1868, others for one year. Thirty years later we find Mr. Poland with the Sunday School and a teacher of a Bible class. He died April 1898.

Hon. C. W. Willard was elected the sixth Superintendent in 1862. Was re-elected in 1863, receiving 29 votes out of 34, but declining to serve, and Col. H. D. Hopkins was elected the seventh Superintendent and was the last Superintendent of the Old Brick Church Sunday School and the first Superintendent of Bethany Sunday School. To him we gladly give the honor of serving the Sunday School under both the old and the new name. We remember Mr. Hopkins as having great executive ability, strong in his convictions and a devoted friend to his church and the Sunday School. For 27 years he conducted the music in Brick and Bethany church, and he will be remembered by many of the school, whenever they hear or sing the music he taught them in those days of their childhood. He was an active member of the school for nearly 35 years. He died in 1892. C. H. More, Superintendent, appointed a committee to report resolutions on his death. Joseph Poland, chairman, read the following resolutions at the next session of the school.

Resolution read by Joseph Poland, chairman of committee of resolutions on the death of Col. H. D. Hopkins who died in 1902.

WHEREAS The record of no worthy institution human or Divine, is complete without due recognition of those who have, by self-denying and conscientious service contributed largely to its success; therefore be it

Resolved, That in the death of Col. H. D. Hopkins which occurred during the year just closed, we recognize the loss from earth of one who, for ten or eleven years prior to 1872 rendered this Sabbath School most faithful service as its Superintendent. Trained from a child in one of the best Sabbath Schools in New England, in early life opening his heart to the love and service of his Savior and exceptionally endowed both in voice and culture for the service of song, he brought to the position a rare combination of the elements of success. To these were added great aptitude for and a high appreciation of, the dignity and sacredness of the position, so that the dominating aim of his administration was to exalt the Sacred Word set home by the Holy Spirit, as our great hope for success, with small

reliance upon human device and attractions. He had at once an enthusiasm for the Master and for all those whom the Father had given him out of the world. Few superintendents have wielded so powerful a personal influence, an influence which by no means ceased with his earthly life, or has been limited to the locality where it was exercised. In the full bloom of his intellectual and moral strength the hand of fatal disease was laid heavily upon him, though many years of "waiting, only waiting" were meted out before the final summons came. But as the things which *perish* grew fainter day by day during this long period of isolation, the things which *remain* grew brighter to the end, and many and tender were the messages of love and counsel which he communicated to his beloved church when assembled in the place of prayer. The manly form is now mouldering back to dust; the melodious voice is forever hushed, the active and fertile mind is silent but the good seed which he sowed with a liberal hand will continue to bear fruit and blossom forth with renewed luster and live, an imperishable monument, to his memory.

"His path shall brighten more and more
Unto the perfect day
He cannot fail of peace who bore
Such peace with him away."

In 1875 Dr. D. G. Kemp was elected the 8th superintendent and Joseph Poland assistant superintendent serving three years, 1872, '73 and '74. In no better way can I express to you how truly the Dr. deserved our confidence and esteem, than by the following resolution which was passed unanimously and ordered to be recorded by A. L. Carleton, secretary.

Resolved, That we the teachers and scholars of Bethany S. S. tender our thanks to Dr. D. G. Kemp for the very acceptable and efficient manner in which he has discharged the arduous and delicate duties of Superintendent.

In 1875 and '76 A. G. Stone was elected as the 9th superintendent and served with great satisfaction. But declining to be a candidate in 1877 Hiram Carleton was elected the 10th superintendent which office he held for 8 years. A. J. Howe was the assistant superintendent and C. H. Shipman, secretary and treasurer Jan 10, 1877.

A report of the committee on indebtedness was called for and J. C. Emery, the chairman gave the following report: That we find due Mr G. W. Scott for the organ \$185. Jan. 1, 1877, and we recommend that the school assume the debt. This amount was all paid while Mr. Carleton was superintendent. In 1879 J. W. Sault was elected secretary and treasurer and served until Oct 18th when he resigned and I was appointed in his place. At the election in 1880 D. S. Wheatley was elected secretary and treasurer. The Librarians were M. C. Kinson, A. J. Howe and T. R. Merrill. The teachers were Mrs. Samuel Wells, Mrs. J. V. Babcock, Mrs C. H. Shipman, Mrs. E. N. Scovil, Mrs. Emma L. Freeman, Mrs A. L. Carlton, Miss A. C. Clark, Miss C. B. Dewey, Miss Charlotte Merrill, Miss Mattie Abbott, Miss L. A. Dewey, Miss Lizzie M. Stimson, Miss Mary Drew, Miss Ellen Woodbury, Joseph Poland, J. C. Emery, Mr. Barber, Hiram Carleton, E. N. Scovil. Average attendance, 125; teachers, 19; Roll, 157. In 1885 A. J. Howe was elected the 11th Superintendent and for the next four years there was an increased interest in the school the average attendance in 1888 was 143. Few, if any of our superintendents have devoted the time to Sunday School work that Mr. Howe did, as many of the children can testify he made them glad with a picnic or some entertainment every year, that their interest in the school might be kept up.

The 12th superintendent was N. W. Frink, 1889, '90 and '91. Owing to ill health he did not serve to the end of the third year yet the school had the benefit of his christian example. He died Nov., 1893. Mr. C. H. More was elected the 13th superintendent Dec. 30, 1891. He served 8 years, through his influence and devotion in 1895 the average attendance was 155, the highest in the history of the school. 1900, Harry S. Colton was elected the 14th superintendent; 1901, Rev. E. S. Fisk was elected the 15th superintendent; 1902, Harry S. Colton was a second time elected superintendent; 1903, C. H. More was superintendent; in 1904 and 1905, W. E. Ranger was elected

the 16th superintendent. The 17th and last superintendent elected in 1906 was E. G. Colburn serving to the present time.

Seventeen superintendents have faithfully served the school during 82 years with the following assistant superintendents, Samuel Goss, George B. Mansur, C. W. Storrs, J. A. Page, Joseph Poland, J. T. Thurston, J. C. Emery, Rev. C. S. Smith, J. W. Clark, A. J. Howe, James P. Scovil, H. D. Hopkins Jr, T. T. Ranney, H. A. Babbitt, C. H. Shipman, Miss Mary Macomber, Rev. L. F. Reed, W. S. Smith, Frank K. Griggs.

Since the Sunday School was organized I find on record elected as secretary and treasurer the following names: C. W. Storrs, Geo. B. Reed, F. F. Merrill, J. T. Thurston, A. L. Carleton, A. G. Stone, C. H. Shipman, Dr. H. T. Whitney, J. W. Sault and D. S. Wheatley whose first election was 1879.

I will name a few who were in the school 40 years ago: Carrie Witt, Mary Macomber, Lizzie Dewey, Mary Hodgdon, Lizzie Stimson, T. R. Merrill, Martin Wheelock, Gerty Emery, Fanny Knapp, O. D. Clark, Frank Dewey, Herbert Wheeler, J. M. Boutwell, Lizzie Hodgdon, Mary Stimson, Lizzie Freeman, Jennie Dewey, Fannie K. Washburn, George Stratton, E. W. Bailey, Mary Keith, Nellie Keith, John Brooks, John Emery, D. S. Wheatley, A. G. Stone, Charley Merrill, Jennie Carter, Ellen Woodbury, Ellen Scott, Clarence Whittier, Clarence Pierce, John Tuttle, A. C. Brown, Henry Town, Mrs. J. W. Clark, Mrs H. D. Hopkins, Lucy Collamer, Jennie Camp, Wilder Huntington, Walter Cross, Herbert Stebbins, Homer Brigham, Mary Eastman, Sarah Forbush, Hattie Forbush, Clara Dodge, Alice Wing, Sarah Spaulding, Alma Ferrin, Geo. W. Wing, Roger Bixby, Albert Ferrin, Charles Ferrin, W. A. Lord, D. G. Thompson, Frank McClure, Fanny Palmer, Mary Jane Cleaves, Ashton Willard, Frank Pitkin, Lettie Durant, Mary Lord.

This history would not be complete without the mention of Mrs. Susan Stratton, who was a faithful member of the Sunday

School for more than 50 years. It is a matter of record that for many years she never missed a session of the Sunday School. She died Nov. 10, 1906.

In 1892 the Primary Department was moved to the Ladies' Parlor in charge of Mrs Mary Rhinehart, who for eight years was the Superintendent. Numbering 25 then, the Department has grown to over 60, with 4 assistants. In 1901 Miss Amy B. Fisk was elected Superintendent. 1908 the department is in charge of Miss Gisborne, Miss Taft, Miss Boardman and Mrs. Griggs.

In 1904 a Home Department was organized. Henry A. Babbitt was elected Superintendent.

The Home Department of the Sunday School gives all who are unable to attend the regular sessions of the school an opportunity to study the Bible in their homes, the lesson helps used in the main school being distributed by visitors assigned to the different districts of the parish. It is the aim of the Department to reach all that should be interested in the work of Bethany Church. Mr. Babbitt held the office of Superintendent four years. In 1908 Mrs. A. McNeil was elected Superintendent. We have over 100 members and the good work goes on.

The smallest roll of the school from 1826 to 1908, 170. Smallest average, 97. The largest roll, 370; largest average, 155, with an average number of classes, 25, and an average attendance, 123.

THE MUSICAL MINISTRIES OF A CENTURY.

HERMON D. HOPKINS.

"And have you music at the Church?"

I asked the rural Squire;

"Wal, no," said he, "can't say we hev !

"Jes' singing by the choir".

Music, in some form has ever been a recognized essential of sincere worship, whether Divine or idolatrous. There is in the overwhelming majority of human beings that which impels them to give expression of "bane and blessing, pain and pleasure" through the medium of rythmic, euphonious and melodic sounds. From earliest infancy the children of men are wont to hear, and be soothed or inspired by musical tones, however crude; and the Divine Word abundantly recognizes the musical instinct and its power for good by repeated exhortation to concerted utterance in song.

Nor is the Scriptural injunction restricted to vocal performance; for the early Christians, with Divine sanction, made use of many instruments—string, wind and percussion—of some indeed, such as trumpets and shawms and the loud, loud cymbal, which would be banished from the church of the present day as blatant and irreverent.

How perfectly natural, then, that the worshipping Christian, rooted and grounded in his optimistic faith in an all wise, all powerful, all kind and all loving Heavenly Father, should

follow the instinct of his kind and employ, more universally and intelligently than the Pagan has ever done, the medium of music in his public worship of the "Maker and Monarch and Ruler of All". How entirely consistent that he who "serves the Lord with gladness" should "come before his presence with singing".

When the writer of First Chronicles evolved his statistical contribution to Biblical lore he was able to give a complete list of those "whom David set over the service of song in the House of the Lord;" and we are also told that there "were instructed in the songs of the Lord even all that were cunning, to the number of two hundred, four score and eight" presumably that they might sing "with the spirit and with the understanding also". This Biblical statistician has no worthy successor for the earlier years of the Church whose centennial we celebrate; and it is questionable whether a formal pedigree list of her early singers (were any genealogist able and willing to compile it,) would prove sufficiently spicy reading to hold the unswerving attention of a twentieth century audience.

A complete record of the "service of song" in Montpelier's first house of the Lord is not obtainable. Musicians, as a class, are not proverbially accurate historians; nor are they notoriously systematic in matters of business. It is known, however that this church had from the first in its service full recognition of the power of song as a means of grace and praise.

The first choir was organized in July 1808, with Hon. Joseph Howes as leader. Mrs. Patty Howes, his wife, Mrs. Prussia Persons Walton, and many others were members. The Howes family was represented in the membership continuously from organization until 1854, six of the name being at one time upon the choir roll. O. H. Smith succeeded Mr. Howes as leader and served for nearly a quarter of the century. Dr. Gustavus Loomis was also chorister for a time and Ferrand Merrill played the bass viol. Dr. Julius Y. Dewey, father of the distinguished Admiral, was also at one time a choir member.

About 1840 Moses Cheney, the widely known singing master, was leader, John Paddock, organist, and the membership included, with others, Martha Howes Pease, Sarah Arms Dwight, Augusta Merrill, Eliza Rublee and two little girls who will be best identified by the names, Mary Walton Dewey and Julia Loomis Howes.

When, in 1820, the Brick Church was erected, the choir loft was placed at the rear and the congregation thereafter, for a time, very impolitely turned their backs on the minister during the musical portions of the service. Some fifteen years later the "loft" was removed to the opposite end of the church.

The first organ, bought in 1836 at a cost of \$1,000, was, when the old church was torn down thirty years later, sold to the Methodist Church at Northfield where it still makes melody in its heart unto the Lord.

Following Moses Cheney as leader came James Bigelow, whose wife was for a time the officiating organist. She was succeeded by a Miss Horsford, the latter by Mr. Windmuller and he by George W. Wilder. Charles Badger was leader in 1846—1847 and Irving Emerson, later of wider fame, served a term as organist. Following O. H. Smith in another and brief term as leader, came Hermon D. Hopkins, Sr.

When it is stated that my beloved mother was long a member of the choir; that for more than twenty-seven years of the church history my honored father was its zealous chorister, and that subsequently, through enough more years to make with his nearly a half a century of service, I, too, stood in the choir loft of Bethany Church, personal allusions, as the story progresses will, I trust, be understood and heard without charges of undue emphasis upon the family name. And to those not hitherto cognizant of these facts my selection by the pastor to prepare this history may thus be justified or at least made pardonable.

Because to the old members of the church it is so replete with cherished reminiscence; because to many of the younger

generation it recalls names familiar as household words and dear in family association; and because in general it suggests the character of the music used and the methods of its performance, I want to quote freely from an article penned by my father in 1882, and bearing the caption, "Some reminiscences of the choir, the pulpit and the pews of the Brick Church of thirty years ago". Please note the sequence—the choir, the pulpit and the pews. I think they were mentioned in the order of their nearness to the writer's heart though the suggested nearness of choir and pastor and the dearness of both to the chorister is not their invariable relation in the church at large.

The writer says "My son came down from the attic the other day, where he had been rummaging among my old music books, bringing with him a volume of 'Taylor's Choral Anthems'. I had not seen the book for years—had hardly thought of it. The sight of it very naturally brought to my mind its companion book, 'The Golden Lyre'. These were by the same author, Virgil C. Taylor, and were published something over thirty years ago. The first was a book of anthems; the latter, a book of hymn tunes for church use. The sight and thought of these books has awakened a flood of tender memories. Many dear faces and forms are recalled and many a pleasant event, social and musical, is remembered. This music had a warm reception and enthusiastic run in the old Brick Church choir. The choir at that time was an uncommonly intelligent and efficient one and embraced such names as Julia Staples, Ellen Strong, Elizabeth Boutwell, Caroline Hopkins, Harriet and Clara Kilbourne, Mary Badger, H. D. Hopkins, Francis C. Keith, Theron M. Howard, Henry Howes and Leonard B. Jameson. George W. Wilder was the organist and Father Bancroft, whom everybody loved, presided at the bellows handle. The fact that through infirmity or fatigue, he sometimes fell asleep and forgot to "pump" at the proper time was never remembered against him. The result of using such music as the "Lyre" contained was to awaken a most lively

interest in the high and holy cause of sacred song in choir, pulpit and congregation, and a genuine musical revival ensued. Mr. Lord, then young, talented and esteemed, fully shared the enthusiasm of the choir. Many in the pews were especially awakened and many and enthusiastic were the words of approval spoken to different members of the choir by Deacon Storrs, General Walton, and wife, Samuel Goss, O. H. Smith, Mr. and Mrs. Joseph W. Howes, Mr. and Mrs. Ferrand F. Merrill, Mrs. J. Edward Wright, Mrs. Charles Spalding and others. It was at about this time that a state senator sought an introduction to the chorister and gave expression to the most extravagant commendation of the choir and its music. This interest in the choir at that time is not to be wondered at, for look at the list of their tunes! Who that was then in the seats does not remember the tune *Corea*, in which the writer so appropriately expressed, in pathetic measure, the pensive longing of Montgomery to

‘Lay his weary head and aching heart
‘Beneath the soil!’

Then there was the tune *Louvan*, flowing in melody, simple in harmony, but rich as a whole and pleasant and enjoyable to sing. There was also ‘*Tiffany*,’ a happy adaptation to *Toplady’s* hymn

‘When languor and disease invade
This trembling house of clay,’

I am sure that no member of that honored old choir has forgotten *New Ashford*, *Ashtabula*, *Ashmead*, *Drummond*, *Suffield*, *Dudley*, *Plainfield* and many others. The choir had, at time of which I am writing, other fine tunes which used to wake the echoes of the Old Brick Church most effectually. These were *Padan Aram*, *Zidon*, *Corinth* and *Bahurim*. They had also a tune, *Fugue*, in which they bestowed their best work always reserving it for the hymn, ‘*God moves in a mysterious way*’. This hymn seemed to be a favorite with Mr. Lord and

when he gave it out the choir regarded it as a hint to sing Fugue. It may be said that it never went lazily; but organist, leader and singers nerved themselves as for a special duty when about to sing it, and moved on shoulder to shoulder, exact in time and harmonious in feeling. Proudly did the basses sing the third line, seeming to feel that their footsteps were 'planted in the sea'; and with what accuracy and emphasis did Theron Howard utter the flat seventh at the beginning of the last strain!

Finally the enthusiasm of the choir reached such a pitch that it had to find expression in a sacred concert which was given thirty-one [now fifty-seven] years ago last February. It was really quite a noteworthy affair and was given in the Brick Church before a large and intelligent audience. Applause on that occasion was not allowable; but close attention to the performances of the choir, which is better than applause, was not wanting. The program was made up entirely of selections from Taylor's Choral Anthems and The Golden Lyre and was both pleasing and interesting. The choir was augmented for a few weeks, that winter, by the presence and valuable aid of Miss Jenny Thrasher of Brownington, a fine soprano and Edward Aiken of Hanover College, an excellent bass. Who of that choir of twenty-five persons does not remember how Ellen Strong with her flute-like voice called down 'echoes from the bending sky;' and how Miss Thrasher in a manner equally pleasing and accurate introduced 'sailing on the boisterous ocean'; and how Aiken made us shiver by the emphatic manner in which he sang 'The tempest is howling, the storm winds are drear'; and how in the fine English anthem, 'O give thanks', we all gave chase after Pharaoh and finally overthrew him in the Red Sea.

But alas! the choir, like all human organizations, was destined to go to pieces and even before the days were accomplished of which I write, its members began to scatter. At the end of three short years not more than four or five of them were left.

At the time to which these reminiscences relate, the sympathy between the choir loft and pulpit was strong and complete. The high appreciation in which Mr. Lord was held by the choir was fully reciprocated by him. He was young, vigorous, personally attractive, and as a writer had already begun to display those fine qualities which were destined to give him such popular favor throughout New England; and the members of the choir felt pleasure and pride in the young minister. His warm friendly feeling toward the singers was fully shared by his youthful wife, who was wont to say flattering things to those entrusted with the service of song."

It will be seen from the foregoing that in the Old Brick Church days, chorus choirs led the musical portion of the services, and their work was mostly a freewill offering unto the Lord. There were fewer soloists in the more modern sense of the word - and resultingly fewer petty bickerings among the musically inclined than up-to-date choirs usually know.

The erection of the new church edifice and the installation of its splendid organ marked the beginning of a new era in the church's musical history. The equipment offered vastly greater possibilities by way of accompaniment, awakened aspiration to, and pride in, higher musical attainment and proved an inspiration in very many ways. For the first public exhibition of the new organ (then the largest and best in Vermont and in many respects one of the best in the country; now largely obsolete in respect of mechanical devices for operation,) were secured the services of one whose writings for choir use (notably his many magnificent *Te Deums*) are today better known and more used than those of any other American composer, Dudley Buck, then of Hartford, Conn.

Mr. H. I. Proctor, an uncle of Secretary Clark of the National Life Insurance Co., accompanied the choir, which was then under the baton of Col. Hopkins. The proceeds, \$200, were applied in aid of the Ladies' Fund to meet the cost of the organ, and were a substantial contribution to a fund

which knew many methods, and required many years, for its raising.

Judging from then published comments, Mr. Buck's performance was a revelation to many of the audience. For nearly all of the forty years since "Bethany" has been singularly fortunate in commanding the services of organists of remarkable capability. It's first, H. Clarence Eddy, came, a beardless boy of seventeen, from Greenfield, Mass. He, fired with ambition and having wonderful native equipment, left, after a brief term of service, to study organ and counterpoint with Berlin's greatest master and is today known in every civilized country on the globe as one of the world's few really great organists, in point of technique having probably no superior, if any equal.

Mr. Eddy was succeeded, in August 1871, by one whose term of service was remarkable in respect of duration, whose absences were notably few, whose service was one of rare faithfulness and who, during his entire term of service, had no superior in Vermont as a sight reader of difficult organ composition and as an executant, Mr. W. A. Briggs, who retired at Easter, 1902. During this long period Mr. Briggs composed much choir music, and his anthem setting of the familiar hymn "Nearer My God to Thee," published long since, is to my mind the equal of any which I have ever seen. A handsome loving-cup, the gift of admiring and appreciative friends in the congregation, is held by Mr. Briggs as a special testimonial to his long and acceptable service.

When, after twenty-seven years of leadership, Col. Hopkins was forced by ill health to leave to others the work he loved so well and in which he labored with such large measure of Christian zeal, he was succeeded by Andrew J. Phillips, who, after a comparatively brief tenure of the position, removed to Chicago. Under Mr. Phillips's direction the quartette form of choir became firmly established and he was peculiarly fortunate in much of his material therefor. The year 1872 found the new organist a benedict, and in his bride the church secured a soprano rarely equipped in every way for the melody part in a

solo quartette. With the later accession of Mr. J. Kendrick Kinney, a basso of Myron W. Whitney's or D. M. Babcock's proportions and musical intelligence, and altos of the ability of Miss Mary A. Phinney or Miss Ida J. Stanley, the quartette approximated oratorio dimensions and was much in demand for outside concert and convention work. Upon Mr. Phillips' departure, Mr. Kinney succeeded to the leadership for a short time, and when he, too, removed from Montpelier, the mantle fell upon Mrs. Briggs.

Shortly thereafter the writer of this sketch became actively identified with the choir, and he acknowledges gladly and gratefully the advantages of more than twenty years association with such music and musicians as he thus came to know. In his term of service he sang with sixteen different sopranos, twenty altos and nineteen tenors, and had the assistance of eleven different basses in special chorus work or as supplies for himself in absence. Six different organists served during this term of years—Mr. Briggs, Mr. J. Harry Ingalls, Mr. E. R. Plaisted, Mr. E. R. Hall, Mrs. C. A. Lang and Mrs. Lillian M. Tewksbury—most of them as supplies in Mr. Briggs' rare absences. And the long years of faithfulness to duty of our townsman, Mr. Charles H. Shipman, surely call for specific mention. He was one of Bethany's earliest choir members, singing bass for a time but soon going to the other end of the choir to fill an aching void and serving, mostly without remuneration, for more than twenty-five years.

With such heritage and such schooling it was probably natural that I should have been asked and expected to take up the choir reins when my predecessor laid them down. And I feel very certain that in respect of perfect balance, sympathetic and intelligent phrasing, uniform tunefulness and reverent interpretation, no company of singers ever gathered in Bethany excelled the first quartette which the liberality of the church officials made possible for me—Miss Stella Crandall, Mrs. Jennie Bartlett Mills, and Mr. Joseph Viau. The two latter are now singing in Boston churches, Mr. Viau in the Central Con-

gregational, where he is recognized as one of Boston's finest tenors. I doubt if any quartette choirs in the country dwell together in truer musical or friendly unity than did we; and I here make grateful public acknowledgement of their consideration, industry and zeal. When removals from Montpelier drove the entering wedge of disruption, and frequent changes in the personnel of the quartette were to prove an insurmountable obstacle to future work approaching anywhere near my ideal, I was glad to evade the fate of so many choristers in both city and country churches, by resignation before hint of the people's wish therefor had reached me from any source.

Shortly thereafter the magic spell of that magnetic orchestral director, Geo. H. Wilder, settled upon the church and the seats so long occupied by vocalists became the seats of players on instruments. The return to primitive forms of church musical accompaniment in the use of the instruments of string and brass (though the music performed and the style of its performance were intensely modern) was followed soon by the installation of a boy choir, organized in the fulfillment of the desire of the pastor and others who saw in it a means of spiritual and musical education for the young and of keeping them in the church family for active service along other lines in years of maturity. In the new regime Mrs. Tewksbury, Miss Annie Ingliss, and the present incumbent, Mr. Dickinson, have been satisfactory organ accompanists.

The orchestra has known changes in leadership too, Mr. Edwin Bruce having served for a time, while under the beat of Mr. Fred H. Whittier its music has been especially satisfying, to those who attend church for worship rather than for entertainment alone, in the character of the selections used and in the style of their performance.

Taylor's Choral Anthems and books of its class have long since outlived their usefulness. Modern printing methods have furnished a much higher class of musical composition at a minimum cost; and the little church of the smallest country town

may now furnish its unsalaried choir with the choicest anthems of the English writers—Sir Arthur Sullivan, Barnby, Dykes, Goss, Stainer, Gauntlett, and others, or with excerpts from the great oratorios, at net prices as low as four or five cents per copy. The last generation has developed a score of American church music writers, many of whose compositions are the equals of those of English origin; and the anthems, te deums, jubilates and responses of Buck, Chadwick, Thayer, Schnecker, Marston, Shelley, Gilchrist and Coombs, are sung by professional and ambitious amateur choirs in every section of "Uncle Samuel's" wide domain. The hymn books, too, have broadened in quality and sentiment and trashy tunes like "Nettleton" and "Hold the Fort," and hymns that characterize mankind as vile worms, and breathe in every line some melancholy or harrowing reference to death and bodily decay, have been largely displaced by martial, inspiring, optimistic and cheer-giving combinations like "Onward Christian Soldiers," and No. 369 of the hymnal here in use; while such allusions to the last great change, as we have, are given such jeweled settings as Dyke's "Lead Kindly Light," Monk's "Abide With Me," Barnby's "O Paradise," and Ewing's "Jerusalem the Golden." For the blessing of many such, credit is due to the Episcopal Church.

In the adoption of all these forms of progressiveness the choir and congregation of Bethany Church have kept pace with the advance guard of modern thought and aspiration and her worshipers have thereby been nurtured musically as well as spiritually.

Thus have the features of church music in this field been many and varied. Its singers and players upon instruments would make a very considerable addition to the "multitude whom no man can number, who are ever about the throne singing 'Glory to God in the Highest.'" May they all be found in the Angelic choir in the day "when the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads."



REV. LUCIUS F. REED.

CENTENNIAL SERVICES.

MORNING WORSHIP.

10.30 O'CLOCK.

Prelude. "The Heavens are Telling," - - - *Haydn*
ORCHESTRA.

Processional. Hymn 91.
CHOIR.

Call to prayer.

(The congregation will read the responses in italics.)

Holy, holy, holy is the Lord of hosts.

The whole earth is full of His glory.

The Lord is nigh unto all them that call upon Him.

To all that call upon Him in truth.

O Thou that hearest prayer,

Unto Thee shall all flesh come.

Let us pray.

Be Thou exalted, O God, above the heavens.

Let Thy glory be above all the earth.

Blessed is the man whom Thou choosest, and causest to approach unto Thee.

We shall be satisfied with the goodness of Thy House, Thy Holy Temple.

O Lord, let Thy presence be manifested among us.

Shine Thou in our hearts.

O Lord, open Thou our lips;

And our mouths shall show forth Thy Praise.

The Lord's Prayer. † **Doxology.**

Te Deum (festival) in E b, - - - *Buck*
QUARTET.

Prayer of Thanksgiving.

Eternal Father, who gave ear unto the prayers of the fathers when they besought Thy grace and blessing upon the church they organized, wilt Thou now hear our Thanksgiving for the blessings and prosperity of an hundred years.

Incline Thine ear unto us, O God.

For Thy care which has been constant and tender as a mother's through all these years,

We give Thee thanks.

For Thy grace whereby our spiritual fathers were sustained and encouraged in all the difficulties and trials of the way,

We give Thee hearty thanks.

For Thy power through which Thy children wrought mightily to the upbuilding of Thy Kingdom,

We praise Thee, O God.

For Thy mercy that hath been our assurance of forgiveness and our hope of heaven ; for Thy love that hath been a light in darkness, an inspiration in strength and a consolation in sorrow,

We praise Thee, O God.

For the noble men and women, who loved and served this Church, for their faith and devotion, for their obedience and sacrifice, for their hope and unfaltering trust.

We bless Thee, O Father.

For the holy succession of faithful ministers, who, in the name of Jesus, have preached the Word and exemplified the teaching of the Master,

We give Thee thanks.

For all the blessings and joys, for all the hardships and trials, for all the discipline of Thy providence and manifestation of Thy grace,

Thy Name be praised.

O God of the Church, unto Thee we offer this our prayer through Jesus Christ, our Lord.—*Amen.*

Hymn, 409.

Responsive Reading.—Psalm 145.

Gloria Patri.

Prayer.

Response. "Show me Thy Ways, O Lord," - - Shelley
QUARTET.

Offertory. "My Heart at Thy Sweet Voice," - St. Saens
ORCHESTRA.

Hymn, 683.

Scripture Lesson.

Sermon.

REV. GEORGE B. SPALDING, D. D., L. L. D.

Hymn, 408.

Benediction.

Response.

CHOIR.

Postlude. Zug der Frauen, from Lohengrin, - Wagner
ORCHESTRA.

SUNDAY SCHOOL ANNIVERSARY.

12 O'CLOCK.

Historical Paper,..... Dea. D. S. WHEATLEY.
Addresses,..... { Mr. A. J. HOWE,
Miss AMY FISK.

COMMUNION SERVICE.

4 O'CLOCK.

Organ Prelude. Processional March, - - Whitney
Call to Communion.

(The congregation will read the responses in italics.)

Christ, our passover, is sacrificed for us,
*Therefore let us keep the feast, not with the old leaven,
 neither with the leaven of malice and wickedness, but with
 the unleavened bread of sincerity and truth.*

We were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ.

We therefore pray Thee, help Thy servants whom Thou hast redeemed with Thy precious blood.

Let us pray.

Almighty God, Father of our Lord Jesus Christ, who hast revealed through Him Thy nearness to humanity, and art graciously inviting us to the worship of Thy house and the fellowship of Thy table; make us partakers of Thy fullness; that we may enter into Thy courts with joy. Prepare us that as we receive these symbols of Thy love, we may feed on Thee in our hearts, by faith. Work in us unfeigned sorrow for wrong doing, and suffer us not to return to the sins which we have solemnly renounced; neither let us brood over the sins which Thou hast freely forgiven. Confirm our faith in those great mysteries of redeeming grace which we are this day to show forth. Inspire us with ardent love to the Savior. Help us to come with charity with our neighbors. May our communion be with the Father, the Son, and the Holy Spirit. Amen.

The Creed of the Church.

Gloria Patri.

Scripture Lesson.

hymn, 330.

Administration of the Lord's Supper.

Prayer.

hymn. 139.

Benediction.

Postlude, Melody,	-	-	-	-	-	<i>Gounod</i>
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EVENING SERVICE.

7 O'CLOCK.

Prelude. Priests March, - - - - *Mendelssohn*
ORCHESTRA.

Processional. Hymn 20.
CHOIR.

Prayer.

Te Deum (festival) in B minor, - - - - *Buck*
CHORUS.

Scripture Lesson. }
Prayer. } REV. A. J. HOUGH.

Response. The Radiant Morn hath Passed Away, *Woodward*
CHORUS.

Hymn, 296.

Address. "The Flock and the Folds,"
REV. J. EDWARD WRIGHT, D. D.

Interlude. For all Eternity, - - - - *Mascheroni*
Cornet Solo—MR. FORSELL.

Address. "The Church in its Past and Future as Related to the
Community."
REV. NORMAN SEAVER, D. D.

Hymn, 121.

Benediction.

Postlude.
ORCHESTRA.

ANNIVERSARY DAY.

MONDAY.

MORNING SERVICE UNDER THE AUSPICES OF THE
MONTPELIER MINISTERS' ASSOCIATION.

10:30 O'CLOCK.

Theme—"The Congregational Ministry in the Next Fifty Years,"

Addresses by

REV. D. H. STRONG,
 " G. W. WINCH,
 " J. B. SARGENT.
 " DONALD FRASER.

Open Discussion.

ANNIVERSARY SERVICE.

2.00 P. M.

Organ Prelude. Prelude, - - - - *Guilmant*

Hymn, 300.

Prayer.

Historical Address.

HON. W. A. LORD.

Hymn, 307.

Historical paper. "The Musical Ministries of a Century."

MR. HERMON D. HOPKINS.

Hymn, 110.

Historical paper. Women's Work in Bethany.

MRS. E. C. OSGOOD.

Hymn, 296.

Benediction.

Postlude. Triumphal March, - - - - *Buck*

PARISH SUPPER.

5.30 P. M.

Served to the members of the Parish and guests. At this time greetings will be received from the City and the churches.

HON. MASON S. STONE, *Toastmaster.*

Greetings from the City.

MAYOR F. R. DAWLEY.

Greetings from the Churches of the City.

REV. A. J. HOUGH.

Greetings from the Churches of the Vicinity.

REV. DONALD FRASER.

Greetings from the Churches of the State.

REV. P. B. FISK.

First Service of a New Century.

8. P. M.

Prelude. Paraphrase on "Nearer My God to Thee," - *Mason*
ORCHESTRA.

Hymn, 370.

Scripture Lesson.

REV. W. R. STEWART.

Anthem. Saviour Source of Every Blessing. - *Concone-Otis*
CHOIR.

Prayer.

Response. At Thine Altar, - - - - *Hanscom*

Anthem. Crossing the Bar, - - - - *Schnecker*
CHOIR. Violin Obligato by MR. WHITTIER.

Address. "The Church of Yesterday and the Church of To-day."

REV. F. A. POOLE.

Hymn, 352.

Benediction.

Postlude. Tannhauser March, - - - *Wagner*
ORCHESTRA.

Committees

GENERAL COMMITTEE

H. S. Colton, *Chairman*, J. V. Brooks, H. D. Hopkins,
Mrs. E. S. Fiske, L. F. Reed.

PROGRAM

L. F. Reed, *Chairman*, Mrs. J. V. Babcock, Elizabeth Stimson,
Carrie Deavitt, D. S. Wheatley, M. S. Stone, E. S. Fiske.

INVITATION

T. F. Colton, *Chairman*, Charlotte Merrill, Mrs. Mary L. Wells,
Maud Shurtleff, George O. Boyles, Frank K. Griggs.

PRINTING

H. C. Shurtleff, *Chairman*, Gertrude Leland, Mrs. M. S. Stone,
George Atkins, E. M. Harvey, W. C. Colton,
George Hasseltine.

MUSIC

Hermon D. Hopkins, *Chairman*, Mrs. W. A. Briggs, Alice Folsom,
W. S. Smith.

FINANCE

J. W. Brock, L. B. Cross, F. A. Dwinell, Frank Bryan,
H. J. M. Jones, E. D. Field.

DECORATION

Mary Osgood, *Chairman*, Nettie Brush, Gertrude Leland,
Elizabeth Sanford, Alice Taft, Gertrude Drew,
W. S. Smith, G. O. Boyles.

ENTERTAINMENT

Mrs. H. W. Kemp, *Chairman*, Mrs. J. G. Brown,
Mrs. H. J. M. Jones, Miss M. D. White, Mrs. C. E. Chandler,
Mrs. F. A. Dwinell, J. V. Brooks, W. H. Herrick.

Musicians Participating in the Centennial Services

ORCHESTRA

F. H. Whittier Leader, *Violin*, Karl Forsell, *Cornet*,
 Lyle H. Perry, *Cello*, Bernard Marshall, *Clarinet*,
 F. W. Bemis, *Trombone*, G. W. McMaster, *Tympanum*.

Organist Mr. DAN DICKINSON.

BOY CHOIR

William Bartlett,	John Bartlett,	Elbert Colburn,
Franklin Deming,	Ellis Gale,	Allan Gale,
Julian Gale,	William Gauld,	Bruce Gauld,
Thomas Lackey,	James McNeil,	Everett McNeil,
Livingston McNeil,	Wilfred Matson,	Ray Parrott,
Mortimer Pierce,	Clifton Smith,	Harold Smith,
Forrest Stewart,	Lynn Stewart,	Harold Watson.

QUARTET SUNDAY MORNING.

Mrs. W. A. Briggs, *Soprano*, Mrs. F. H. Puffer, *Contralto*,
 C. H. Shipman, *Tenor*, H. D. Hopkins, *Bass*.

CHORUS SUNDAY EVENING.

H. D. HOPKINS, *Director*.

SOPRANOS

Alice Folsom, Mrs. W. A. Briggs, Mrs. A. H. Temple,
 Edith Brooks, Sallie Oviatt.

ALTOS

Minnie E. Barbour, Mrs. F. H. Puffer,
 Evelyn Bishop, Katherine Gilbert.

TENORS

L. H. Bain, W. S. Goss,
 F. J. Keegan, C. H. Shipman.

BASSOS

F. R. Pitkin, W. S. Smith, B. M. Shepard,
 P. E. Pope, W. B. Stratton.

QUARTET MONDAY EVENING.

Alice E. Foley, *Soprano*, Minnie E. Barbour, *Contralto*,
 W. S. Goss, *Tenor*, H. D. Hopkins, *Bass*.

W. A. Briggs, Accompanist for Quartet and Chorus.